

18

HOME MISSIONS.

A

S E R M O N

IN BEHALF OF THE

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BY

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S E R M O N .

DEUTERONOMY I. 21.

BEHOLD, THE LORD THY GOD HATH SET THE LAND BEFORE THEE : GO UP AND POSSESS IT, AS THE LORD GOD OF THY FATHERS HATH SAID UNTO THEE ; FEAR NOT, NEITHER BE DISCOURAGED.

I HAVE been requested to lay before you the cause of Home Missions in this country, as conducted by the "American Home Missionary Society." I use the text not as having reference originally to a subject like this, but as containing a principle which it is proper to apply on this occasion. It is this :—that when we are manifestly called by divine Providence to engage in an arduous and important enterprise, we are not to be discouraged or to fear. It may be added, also, in regard to the text, that the *language* is singularly appropriate to the object aimed at by this Society. If the text had been originally penned with reference to the train of thought which I wish to submit to you, I do not know that better language could have been chosen to indicate the main points in the argument. It would be entirely appropriate to say, respecting the field on which the Home Missionary Societies propose to operate in this country, that 'the land is set before us;' that we may regard ourselves as called upon by 'the Lord God of our fathers' to 'go up and possess it'—for we are in fact but carrying out the work which he conveyed them to these shores to accomplish; and that, in doing this, there is no reason why we should 'fear,' or be 'discouraged.' In a sense that is not merely constructive and figurative, we think that the God of our fathers summons the people of the present generation to take possession of this land for the cause of evangelical religion; and that great as is the labor of doing this, and formidable

as are the obstacles in the undertaking, he commands us neither to fear nor be discouraged. It is my duty to make as clear and impressive a statement on this subject as I can, and to do this rather on the ground of what is proper to be said in order to place the subject fairly before you, than with reference to the inquiry whether the same things have not been as well, or better, said by those who have gone before me. Believing, as I do, that the salvation of the West, and consequently of our whole country, depends on the successful prosecution of this, and of kindred enterprises, I shall endeavor to set forth the reasons for this opinion in the most simple and direct way in my power.

In order to give some degree of lucid arrangement to my thoughts, I propose to arrange what I have to say under these three heads:—The field to be occupied; the contending elements in that field for the mastery; and the practicability of securing the ascendancy of evangelical religion there. The last head will involve an inquiry as to the adaptedness of this Society to be one of the instrumentalities to secure that end. These points will bring out all that I wish to say on this occasion.

I. *The field.* Our Saviour, when speaking of the spread of his gospel, said, “the field is the world.” As a subordinate, but essential, part of that greater work, we may say of the enterprise in which we are engaged, ‘the field is our own country’—our whole country. Whatever in the original limits of the republic, or by voluntary or forced accession from time to time, is a part of our country, comes fairly within the field of our labors. Wherever, within these vast boundaries, there is a destitution of the preached gospel, whether we find it in some neglected spot in the older States of the Union; among the masses congregated in our cities; on the vast prairies of the West; or in the new and yet unexplored regions of Oregon, New Mexico, or California, there is the appropriate field of this Society’s labors, and to that place it stands pledged before the world to convey the pure gospel, if the means are placed at its disposal. Yet, it will be no disparagement to the general argument, and it may serve to make a more definite im-

pression, if, instead of directing our attention to that great field in general, embracing such a vast extent of territory, and such a variety in the degrees of civilization, refinement and religion, we endeavor to bring before us a single portion of this territory, and confine our attention to that. I refer now to what has been familiarly known as the Great West—that portion of our country to which the attention of this Society has been more particularly directed. To limit our view to this, will accord with the object before us on this occasion, because if *that* is secured, our country is safe; if that is lost, our liberties and our religion are at an end. I shall, therefore, confine my remarks in the main to that great Western Valley whose waters find their way to the “Father of Rivers.” When speaking of this as the field of our labors, we naturally speak of the country itself, and of the character of the population.

Any number of men having resided in that country, or having, though in the most cursory manner, travelled over it, would be likely, in describing it, to bring up a different report in regard to it. Men look at objects from different points of view. They have different powers of observation, and different qualifications for judging accurately. Of so vast a land they would see different portions, and those with different degrees of advantage. Their conclusions would be determined much by their tastes; by their professions; by their education; by their purposes in residing there, or travelling there. The farmer would look at it from one point of view; the mechanic from another; the professional man from another; the statesman from another; the minister of the gospel from another. He who had expected to find only barbarism there, would be surprised at the cities, villages and towns, that, in magnificence, beauty and refinement, begin to rival those of the East; the man of over-refined sensibilities, or in a certain state of mind, would be mainly struck with the evidences of rapid degradation and a tendency to barbarism. When, in journeying through the wilderness, Moses sent out spies to search the land of Canaan, every man on his return seemed to be influenced in his report, by his idiosyncrasy, or by his previous habits of thought, or by the degree of his physical courage, or by something peculiar in

his point of observation. All agreed, indeed, in the report that it was an exceedingly rich land—"flowing with milk and honey"—for, a proof of its amazing fertility they carried with them on their return. But a part, and the larger part, too, saw only giants, and walled towns, and barbarians, and cannibals. "Surely," said they, "it floweth with milk and honey. Nevertheless, the people be strong that dwell in the land, and the cities are walled and very great; and moreover we saw the children of Anak there. The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." It was only a small minority of that company that saw things in a more favorable light. "Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we be well able to overcome it." Numb. xiii.

In like manner, the reports which men bring up from the West to influence the Eastern mind, are as various as the points of view from which they contemplate it; as their own professions and callings; as their own temperaments—sanguine, choleric, melancholy, or phlegmatic; as the portions which they have traversed; as the time during which they have resided there:—perhaps as the season of the year in which they were there, or as the state of their bodies, whether bilious or well. All agree, indeed, that it is a vast land; and a land of surpassing fertility. But one sees there only the evidences of a worldly spirit, and reports that all the institutions of learning and religion are forgotten or trampled down. Another sees only evidence that infidelity abounds, and that it is to spread inevitably all over that land. Another comes back with the report that Romanism is destined to prevail there, and that nothing can save it from the projects of spiritual ambition that are formed in regard to it at Rome and Vienna. Another reports that that is not the first danger, but that the way to it is through a progressive and almost certain barbarism. Another is struck only with the countless numbers of emigrants there from the old world,

transplanting the institutions of foreign lands, corrupting and diluting the principles of liberty, and constituting elements for the demagogue or the military chieftain. Another, amidst many things to excite solicitude, sees safe and salutary influences silently operating in all the discordant elements there, and reports that it will be easy to secure all that land for the cause of liberty, learning and religion.

I have had fewer advantages by which to judge on this subject than many who have spoken, but it is my duty to state the impressions which I entertain, and the reasons for those impressions.

The country has been often described ; its extent has been set forth in figures ; its fertility has been spoken of ; its beauties have been dwelt upon, and yet no one has obtained a correct view of it by mere description, nor, probably, is it possible to convey to Eastern minds any adequate idea of what the West is destined to be. The "growth of the West," indeed, has become a familiar topic. "The West begins, in the apprehension of Eastern people, to represent a complex idea, embracing not one State or territory, but many States and territories. Eleven great States now enter into that idea, and, without including an acre of Minnesota, of the Missouri, Nebraska and Indian territories, of Oregon and California, it covers more ground, and is capable of sustaining a larger population, than England, Scotland, Ireland, Denmark, Belgium, France, Holland, and Portugal, united. Embraced within these limits are now six or eight millions of people, urging on the various forms of activity—ploughing, reaping, building, mining, forging—vexing the earth and water with incessant motion, under the most powerful stimulus, and with unprecedented success." Within those same limits, will soon be twenty millions, then fifty, then a hundred, then three hundred—and within a period not remote, according to the present law of progress, that land will contain a population larger than China has now :—and a population with all the advantages for effecting changes, and drawing forth the fertility of the richest soil in the world, and navigating the noblest rivers, and establishing churches and schools, and communicating with the rest

of the world, which the press, and the power of steam, and the telegraph, and the best systems of education, can furnish. The arm which is to control this nation is to be there; the power which is to determine the question, whether this land is to enjoy the blessings of liberty, civilization and Christianity, is indubitably now developing itself beyond the mountains. "Every paper that comes to us tells us of the mighty energies of the West. 'A few years since,' said a gentleman at a public meeting, 'I was paddled in a birchen canoe all along the shores of Wisconsin, from Chicago to Green Bay, a distance of several hundred miles, seeing scarcely a white man.' Now, overlooking those waters stand the goodly towns of Sheboygan, Milwaukee, Southport and Racine—the market outlets of a hundred and fifty thousand people, lying at convenient distances behind them. On those upper lakes, the first steamboat was launched in 1818; now more than a hundred of the largest class are fully occupied with a commerce estimated at one hundred and fifty millions of dollars per annum. On those Western lakes and rivers, the number of steamboats, as reported to the 'River and Harbor Convention' at Chicago in 1847, was no less than twelve hundred, employing seventeen thousand persons in their navigation, besides four thousand keel and flat boats with their crews. And it was stated on the same occasion, that the total value of the commerce afloat on those inland waters, was \$439,000,000; being double the amount of the whole *foreign* commerce of the nation."

Of the *extent* of the West, or of those portions of our country on which the effort is to be particularly made to spread evangelical religion, we may perhaps form the most just idea by procuring a map, and cutting out one of the older States, and seeing how often we can lay it down on some of the new States or territories. Let Massachusetts, for example, a State among the most influential in the Union, be such a divider. "Ohio and Kentucky could each be divided into *five* such States. Michigan, Illinois, Iowa, Wisconsin, are each equal in territory to *seven* such States. Missouri could be divided into *nine*. Texas alone could be divided into *forty-four* such States.

The territory ceded by the late treaty with Mexico, exclusive of that which is claimed by Texas, would make *seventy-two* States of the same dimensions. Our whole country could be apportioned into *four hundred and forty-eight* such States as Massachusetts." What a country! What a field for Christian enterprise!

No one from the East gets any just idea of the vastness of the West, from any mere description. No figures give any adequate conception of it. And even when one from the East has visited the West, and has passed along the ordinary lines of travel, or has struck out new and unfrequented paths for himself, while he feels that he had before no proper conception of the magnitude and resources of that land, he will also have this feeling, that he seems to himself to know less of it than he supposed he did before; that the older portions of his country dwindle into comparative insignificance; and that no one is in danger of over-estimating the importance of the efforts put forth to plant schools and colleges there, and to bring to bear upon it all the appliances of evangelical Christianity.

I visited the Falls of St. Anthony. I know not how other men feel when standing there, nor how men will feel a century hence when standing there—then not in the *West*, but almost in the centre of our great nation. But when I stood there, and reflected on the distance between that and the place of my birth and my home; on the prairies over which I had passed, and the stream—the “Father of Rivers”—up which I had sailed some five hundred miles into a new and unsettled land—where the children of the forest still live and roam—I had views of the greatness of my country such as I have never had in the crowded capitals, and the smiling villages of the East. Far in the distance did they then seem to be, and there came over the soul the idea of greatness, and vastness, which no figures, no description, had ever conveyed to my mind. To an inexperienced traveller, too, how strange is the appearance of all that land! Those boundless prairies seem as if they had been cleared by the patient labor of another race of men—removing all the forests, and roots, and stumps, and brambles, and smoothing them down as if with mighty

rollers, and sowing them with grass and flowers—a race which then passed away, having built no houses of their own, and made no fences, and set out no trees, and established no landmarks, to lay the foundation of any future claim. The mounds which you here and there see, look, indeed, as if a portion of them had died, and had been buried there: but those mounds, and those boundless fields had been forsaken together. You ascend the Mississippi amidst scenery unsurpassed in beauty probably in the world. You see the waters making their way along an interval of from two to four miles in width—between bluffs of from a hundred to five hundred feet in height. Now the river makes its way along the eastern range of bluffs, and now the western, and now in the centre, and now it divides itself into numerous channels, forming thousands of beautiful islands—covered with long grass, ready for the scythe of the mower. Those bluffs, rounded with taste and skill such as could be imitated by no art of man, and set out with trees here and there gracefully arranged like orchards, seem to have been sown with grain to the summit, and are clothed with beautiful green. You look out instinctively for the house and barn; for flocks, and herds; for men, and women, and children—but they are not there. A race that is gone seems to have cultivated those fields, and then to have silently disappeared—leaving them for the first man that should come from the older parts of our own country, or from foreign lands, to take possession of them. It is only by a process of reflection, that you are convinced that it is not so. But it is not the work of man. It is God who has done it, when there was no man there—save the wandering savage, alike ignorant and unconcerned as to the design of the great processes in the land where he roamed;—God who did all this, that he might prepare it for the abode of a civilized and Christian people.

The population that is spreading over that Western world, is as remarkable in its character as are the natural features of the land. That that country has been reserved and prepared for some mighty development in the purposes of divine Providence, is too plain to need any proof; and the people whom he is summoning there from all parts

of the world are a people, who, if right influences are brought to bear upon them, will make it hereafter as eminent in moral beauty as it is now in the richness of its scenery, and the fertility of its soil. God prepared the Pilgrims to make New England what it now is ; he has put it in the power of this generation to make the West what it ever onward should be. That it is not *now* what it should be, may be admitted. That there are evils existing, and evils to be apprehended, may be also admitted. In our attempts to make the Western mind what it should be, and to plant there the institutions of learning and religion, it is important to have a distinct view of what that Western mind *is*, that we may see more clearly what is the work to be done, and may have a more just view of what are likely to be the ultimate results.

The Western mind is, in its elements, capable of great energy and power. I refer now to it as it appears in its original composition, and before it is brought under any of the peculiar influences existing there. This results from the fact that it is always that kind of mind that goes out to explore unknown regions ; to visit distant lands ; to navigate dangerous seas. We look for energy, therefore, for enterprise, for hardihood, for determination, for a power and a purpose to overcome difficulties. Were that mind homogeneous, and under the right kind of influence, it would be just the mind adapted to the West. But it is not homogeneous. For the world itself is not homogeneous ; and nearly all the world has its representatives there. It is a strange and mighty intermingling of minds of great power, under different propensities and views—constituting such a population as the world has never before seen on the settlement of a new land. The colonies that went out from Phenicia, and that laid the foundations of empire on the shores of the Mediterranean, had a homogeneousness of character, and transferred the principles and feelings of the mother country at once to the new lands where they took up their abode. The colonies that went out from Greece to occupy the maritime regions of Asia Minor, carried with them the love of the arts, of literature, and of liberty, which distinguished Corinth and Athens ; and Ionia became merely a reflected image of

what Attica, and Achaia, and Argolis had been. The colonies which landed on Plymouth rock, at Salem, and at Boston, were the same people, with no intermingling of foreign elements contemplated or permitted. Substantially so it was in Pennsylvania, in Virginia and in Maryland. We see at first in each of them homogeneousness of character; sameness of views in religion, in literature, and in the principles of government; and these views and principles were allowed to develop themselves long before there was any foreign ingredient that could tinge or modify them—like a river that long runs pure amidst the wild rocks, and over the wild plains, working a deep and permanent channel for itself, before any other stream mingles with the waters.

When we turn our eyes, however, to the Great West, we discern an entirely different state of things. There is no homogeneousness of character, of origin, of language. There are elements already struggling for the mastery, any one of which, if alone, would have vital and expansive power enough to diffuse itself all over that great valley.

There is a large infusion of the Puritan mind, as modified by the institutions of New England. That mind at the West, as elsewhere, is one of great energy, perseverance, determination, ability to conquer difficulties, and to make all circumstances bend to the promotion of its own objects. It is a mind strongly imbued with the love of civil and religious liberty; with hatred of oppression and wrong; with the value of the simplest and purest forms of the Protestant religion; and with a desire to promote the cause of sound learning. Of that mind, however, it should be said that it appears at the West, mainly in one of its modifications, and that perhaps not in all respects its most desirable and best one. It is rather the *active* than the *contemplative* form of that mind that is there; rather the portion of the Puritan mind that would be represented by Pym, and Cromwell, and Hampden, than that which would be represented by Selden, and Owen, and Milton. It is not always the best educated, or the most religious, or the most literary in its tendencies, but that which is most bold and enterprising. The roving and the unsettled migrate there.

Those who would not be contented on a small farm, with slow gains, and with the staid and settled habits of New England, go there. Those who fail at the East, often go there to better their circumstances. Those who have less of the "home" feeling, in whom the ties which bind them to the scenes of childhood and youth are feebler, and the love of new scenes stronger, go there. Intermingled with these, there are not a few also who go with settled principles of morals and religion; men whose power *would* be felt any where, and *will* be felt there; men who go with a determination to attempt to mould the public mind, and to make the West what it should be. And it should be added also as a painful and sad truth, but which has a special bearing on the designs of this Society, and which should not be withheld, that not a few go there who are professors of religion in the East, attracted by the love of gain, who seem to rejoice in the opportunity of detaching themselves entirely from the Christian church; who soon forget the Sabbath and the sanctuary; who erect no family altar; who are unknown as professors of religion; whose lives are useful, so far as religion is concerned, only as they show how often religion is the creature of circumstances in the East, and how proper it is to distrust the reality of that piety which has never been tried. Among these, it cannot be denied, are sometimes found the most bold and open opposers of the doctrines of the Cross.

Intermingled with these, there is a large infusion of a *foreign* mind, with little homogeneousness of character and views, except in the single reason which has precipitated it on our western shores. It is the foreign mind which in its own country most feels the weight of oppression; which has the greatest desire of liberty; which possesses in the highest degree the spirit of adventure; which is most ready to brave difficulties; which is most imbued with the desire of rapid gains. There are different languages; different manners and customs; different modes of faith and worship. It is, however, alike in this—that it is a mind mostly bred up under monarchical forms of government; little acquainted with our republican institutions; restrained at home less by an intelligent public sentiment than by the bayonet; tenacious of the forms

of religion in which it was trained ; and, to a large extent, having little sympathy with the principles of the Protestant faith.

Intermingled with these, too, I need not add, there are representatives from all portions of our own country. They who at the South have become dissatisfied with the evils of slavery, are there—whether they have been impoverished by the system, or whether they have learned conscientiously to abhor it as a wrong in itself, or whether they dread its influence on their children. Often with indolent habits themselves, as the result of slavery ; with that remarkable disregard of the appearances of economy, thrift, and neatness, which is always the result of that system, and yet with high notions of personal honor ; men more frequently poor than well off, as the result of slavery, they mingle with the great population of the West as one of the elements to make that land what it is to be.

In that vast valley, therefore, in which we seek to establish and maintain the influence of evangelical Christianity, there are representatives from nearly all the nations of Europe, and all the older portions of our own country. Ireland, and France, and England, and Germany, and Holland, and Norway—all the States of New England, and all the South, have their representatives there ; and they appear there, not yet as amalgamated, but, to a great extent, as still embodying the sentiments which they cherished in the lands where they were born. “The shrewd New Englander, the luxurious Southerner, the positive Englishman, the metaphysical Scotchman, the jovial Irishman, the excitable Frenchman, the passionate Spaniard, the voluptuous Italian, the plodding German, the debased African”—the Polander, the Norwegian, the Hollander, and the Dane, are all there, flung into this “mighty crucible,” each with his own language, his own plans, his own prejudices, his own religion. The antagonist elements are in contact, but refuse to unite ; and, as yet, no agent has been found sufficiently potent to reduce them to unity. “The iron is mixed with miry clay,” and so repellant are the elements of society there, that they “cannot cleave one to another, even as iron is not mixed with clay.” “As yet no common sympathy

binds them together ; no great heart sends its generous blood throughout the system, to impart to each member a healthful and a generous vitality."

As a consequence of this, the permanent character of the Western mind is as yet undetermined. Society is there, as far as it can be, a resolution into its original elements ; and as, in ancient chaos, there was a struggling and comingling of the various elements before beauty and order appeared, so it is there. It is, to a great extent, broken off from old fixtures and associations, and new affinities and attachments are not yet formed. In the language of one who has preceded me in this service, "Society transplanted, in a case of emigration, cannot carry its roots with it ; for society is a vital creature, having roots of antiquity, which inhere in the very soil—in the spots consecrated by valor, by genius, by religion. Transplanted to a new field, the emigrant race lose, of necessity, a considerable portion of that vital force which is the organic and conserving power of society. All the old roots of local love, and historic feeling—the joints and bands that minister nourishment—are left behind ; and nothing remains to organize a living growth, but the two unimportant incidents, proximity and a common interest." In the settled and fixed opinions of an old country—as, for example, in the older portions of our own land ; amidst the permanent influences derived from early associations, and an established public sentiment, it is comparatively easy to adhere to the lessons of virtue ; comparatively easy to preserve the ascendancy of religion. For here is the sanctuary, where we have been accustomed to worship from childhood. Here is the Sabbath-bell, reminding us of the return of the day of holy rest. Here are our fathers' sepulchres, faithful though silent mementos of the value of the principles which they held, and of the worth of religion in life and in death. Here is the school-house, a reminder of the lessons learned in early years. Here is a well-formed, vigorous, decided public sentiment, from which it is always difficult and perilous for a man to break away. But, in a new country, the power of these things is, of course, as yet unknown. There is no ancient sanctuary, or Sabbath-bell, or sepulchre of the dead, or school

house, or established public sentiment on which we can rely, or whose aid may be invoked in the cause of virtue and religion. The power of virtue as derived from association, and from reminiscences of the past, was broken the moment the emigrant turned his face toward the setting sun ; and when he crosses the mountains he is in a new world, and is dissociated from the old things which bound him to fixed principles and opinions, and open to any new influences that may meet him there. Tens of thousands of minds thus detached from all that was fixed and settled in their native lands, are thus thrown together without order, in interminable forests, or on boundless prairies, with commingled and unsettled views, prepared for any new influences that may meet them there. This feature of the Western mind, I cannot better describe than in the language of one who has long resided there, and who has had an opportunity of extensive observation : " In consequence of the incoherency of this element, in a population thus heterogeneous, and broken off from the fixtures of old communities, without time to form new ones, all the social forces are shifting and mutable, and yield like the particles of liquid to the least force impressed. This quality of Western society, combined with the bold, prompt, energetic, and adventurous temperament impressed generally on it by common influences in the life of the emigrant, exposes it to vehement and brief excitement, to epidemic delusion and agitation. Upon this sea of incoherent and vehement mind, every wind of opinion has been let loose, and is struggling for the mastery ; and the mass heaves restlessly to and fro, under the thousand different forces impressed. The West is, therefore, peculiarly perturbed with demagoguism and popular agitation, not only in politics, but in religion, and in all social interests. Amid these shifting social elements, we want principles of stability ; we want a system of permanent forces ; we want deep, strong, and constant influences, that shall take from the changefulness and excitability of the Western mind, by giving it the tranquillity of depth, and shall protect it from delusive and fitful impulses, by enduing it with a calm, profound, and pure reason."

This condition of things, however, has its advantages, as a relief to what might be otherwise too dark a picture.

One of those advantages is, that while there may be much that is perilous in breaking away from associations whose tendency is favorable to virtue, there is much that is desirable in breaking away from those that are evil. It is true that the emigrant from the older States of this Union goes away from the school-house, and from the sanctuary, and from his fathers' sepulchres, and from a thousand things that bound him to virtue and religion; but it is *also* true that the emigrant from the old world, by the fact of his crossing the deep, and making the new world his home, has broken away from a thousand influences in favor of a false religion, and bad principles of government, in his own land. All the influence under which he grew up adapted to foster error and superstition—in the moss-grown cathedral, the consecrated relics of the saints, the pompous ceremonial, the imposing procession, the trappings of royalty—is unseen, and will be soon forgotten, by himself or his children, when a man makes a western prairie his home. If these ever exist there, they are to be reproduced, and it will be with diminished venerableness and splendor, and only after a lapse of years, and when his own mind, and the minds of his children, in spite of all efforts to the contrary, shall have been open to the better influence of our Protestant and Republican institutions.

And another benefit is, that, if in these things there is much in regard to a forming mind that is undesirable, there is much also that, from the same circumstances, has a tendency to produce that which is manly and noble. The boy that leaves his home and becomes a seaman, is exposed indeed to numerous bad influences; but there will be developed in his mind, when he becomes a sailor, some of the noblest qualities of human nature. He will be open, frank, liberal, generous, forgiving, and ever ready to do you good. So the emigrant at the West. You naturally look there, for what you are sure to find, noble and magnanimous feeling; large and liberal hospitality; a readiness to aid those who are in distress and want; a purpose to take part with the oppressed, the wronged, and

the defenceless; the absence of a penurious spirit, and a courtesy, often expressed indeed with roughness, that yields the tribute of respect to those who are in any way entitled to it. A minister of the gospel may be certain that he may travel there any where without being insulted; or, if he is insulted by *one*, there will be a *dozen* who will defend him simply because he is a minister—though possibly it might be with many modes of expression that would not fall mellifluously on the ear; and an unprotected female in the West, in public conveyances, may be sure of a defence from insult which could not have been enjoyed in the best days of chivalry. No wayfaring man will want a home for a night; no one who is sick will lack those who, without fee or reward, will watch the live-long night at his bedside; no one will suffer for bread, while the humble stores of the log-cabin will furnish it.

Another thing that is to be said of the western mind, is, that it will be developed. There are none of the causes operating there to produce imbecility and inaction which exist in many of the older portions of the world. There is all that can exist in the purposes for which the emigrant seeks a new home; all that there was in his native character and habits which led him to break away from the ties of kindred, and to brave the toils and perils of a new land; all that there is in the fact that others are intensely active, in the enjoyment of the most ample freedom, in the prospects of rapid and vast gains, in the hope of rising to honor and office, or in the possibility of swaying by eloquence the popular mind, to develop whatever slumbering vigor may exist in the soul. And there is all that there can be in a society composed of such elements, to produce intellectual strife, earnest conflict in debate, impassioned eloquence, the struggle of mind with mind:—for, if you place “a New Englander, proud to stand as the representative of some stern Puritan ancestor, in contact with an Irish Jesuit; or a positive English monarchist, with as positive an American republican; or a reckless Italian, with a conscientious, law-abiding Scotchman;” or an apologist for slavery—all his life long trained to think that the best institution—with one who in the depths of his soul abhors the whole system, and let the questions arise which *will*

arise when such minds come in collision, there will be fierce intellectual conflicts, and if mind has any hidden resources, they will be developed. And there is all in the natural scenery, too, which is fitted to develop mind. It is on a scale so vast and grand:—the majestic rivers, the boundless prairies, the deep forest, the immensity of the rich domain spread out there, cannot but make man vast in his schemes, gigantic in his purposes, large in his aspirations, boundless in his ambition.

Such are some of the characteristics of the western mind. The *religious* tendencies of that mind will be more appropriately noticed under another head of this discourse.

II. I have considered the field on which this Society, in common with many others, proposes to operate. I proposed, in the second place, to consider the *contending elements* in that field for the mastery. This opens before us the inquiry, What is probably to be the form of society that is to exist there? and What is the practicability of arresting existing tendencies, and of diffusing there the principles which, at the East, we have been accustomed to regard as essential to the perpetuity of our civil and religious institutions?

The first thing that is to be said on this point is, that the West may now be regarded as the great battle-field of the world—the place where probably, more than any where else, the destinies of the world are to be decided. The struggle which is going on there for the mastery is to be more important in its issue than that of any battle ever fought in the plain of Esdraelon—more important than the result of the strife at Marathon, at Cannæ, at Bunker Hill, at Waterloo. More individuals are now, and are to be, engaged in the struggle; more interests are at stake; more powerful minds will be engaged; more talent will be developed; and more momentous results will follow. The eye of the world is, and should be, fixed with a more intense interest on that struggle than any which has ever occurred on the earth, for the ultimate issue will be more far-reaching and mighty. The centre of power in this nation has already gone from Plymouth, from New York, from Philadelphia, from *Washington*, over the Alleghanies,

and is moving with fearful rapidity to the centre of that Great Valley—perhaps soon will have passed Cincinnati, and reached St. Louis.* If this nation is to be free, the population of that valley is to preserve and perpetuate our freedom; if it is to be enslaved, the chains that are to fetter us are to be forged beyond the mountains. When Fisher Ames wished to raise the note of alarm at what he deemed a measure of most dangerous policy, he said that, if he had the power, he would lift his voice so that it would reach every log-house beyond the mountains. He who now seeks to rouse his country to a sense of her danger, must seek so to speak that his voice may be heard in all the cities, towns, and villages of the East—in those places where the battles for freedom have been fought, and where there is still power to send out an influence that shall determine the scale of victory in the great conflicts of the West. The struggle there is for the rule. It is to determine what shall be the governing mind of that vast land. Shall it be barbarism? Shall it be infidelity? Shall it be the Roman Catholic system? Shall it be evangelical religion? Never were there so many passions and powers contending in any other conflict; never was a field so large; never was the prospective crown of victory so dazzling.

In the visions of the Apocalypse, the banished John saw four angels standing on the four corners of the earth,

* The exact position and course of the moving centre of Representative Population in this country, will be seen from the following table, calculated by Dr. Patterson, of the United States Mint at Philadelphia:

"In 1790, the centre of representative population was in Baltimore co., Md., 46 miles N. and 22 E. from Washington.

In 1800, it was in Carroll co., Md., 52 miles N. and 9 E. from Washington.

In 1810, it was in Adams co., Pa., 64 miles N. and 30 W. from Washington.

In 1820, it was in Morgan co., Va., 47 miles N. and 71 W. from Washington.

In 1830, it was in Hampshire co., Va., 43 miles N. and 108 W. from Washington.

In 1840, it was in Marion co., Va., 36 miles N. and 160 W. from Washington."

"Thus, it appears that the centre of representative population has moved westward with accelerated velocity; the last ten years, between 50 and 60 miles. It is just now about the Ohio river, and in 1850 will be in Washington or Monroe co., Ohio."

"An interesting feature of this calculation is seen in the fact, that this moving centre of population has kept very nearly on the same parallel of latitude for fifty years, viz.: about 39° 30'. It now *passes out of the slave States*, and should it preserve the same direction, it must continue on free soil until it shall cross the Mississippi. Before it shall enter Missouri, that State also will probably have long been a free State."—*Home Missionary for May, 1849.*

holding the four winds of heaven, that the wind should not blow on the earth, nor on the sea, nor on any tree. Then he saw another angel ascending from the East, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Rev. vii. 1-3. We may not fancy to ourselves that there will be any miraculous suspense—any holding back of the winds that are to sweep over that Western valley; but as those winds are beginning to blow, and before they sweep over those regions with their full blast, and mingle all in wild confusion and ruin, the angel of peace may go and seal the servants of God, and perhaps the threatening blasts may yet be stayed.

The question of ascendancy or mastery there lies essentially between four things:—barbarism, infidelity, Romanism, evangelical religion. There is but one other thing conceivable as pertaining to this land—for the question about Paganism and Islamism can have no place here—and that one thing would be a civilized and enlightened state of society, without *any* form of religion, or any reference to religion. But such a community never has been found; there is no tendency in our nature to the formation of any such community; there is none especially in our own land.

(1.) First, then, barbarism. Is that the form in which Western society will develop itself, either if left to itself, or in spite of all we can do to prevent it? So many fear; so some would persuade us; so some of those who have gone out over that land and have returned, report to us. They speak of the prevailing ignorance, and of the want of churches, and of the diminished reverence for the Sabbath, and of coarse, rough, blunt manners, and of profaneness, and disgusting habits, and uneducated children, and of long tracts and regions where the sound of the church-going bell is never heard. They dwell on the fact, that 'society, transplanted, cannot carry its roots with it; on the fact, that education must, for a long time, be imperfect in degree, and partial in extent; on the fact, that, as men's tastes grow wild, their resentments grow violent and their

enjoyments coarse; on the fact, that, in religion, their views will be narrow and crude, and their animosities bitter; and on the fact, that, in respect to civil order, the old common law of the race is not transplanted as a vital power, but only as a recollection that refuses to live.' And they dwell on the character of those who have emigrated in former times, and seek an argument from those results to prove that, in all emigration, there must be a tendency to deterioration.

One cannot deny that there is enough in these things to excite deep thought; and the apprehension of these things has had much to do with the formation of this and kindred societies. Nor can it be denied that one may pursue such lines of travel in the West, on the rivers or over the prairies; that he may visit such destitute and semi-barbarous places; or, perhaps, still more important than all, that he may travel under such moods of mind, or under the influence of such feelings generated by a bilious state of the body, that he shall see around him only such ignorance, and coarseness of manners, and inconveniences of life, as to mark a descent far towards barbarism.

But, in regard to the essential character of *emigration*, such prophets must have forgotten Ionia—beautiful, classic Ionia—colonized from Greece; they must have forgotten Carthage, the Rival of Rome, and its origin in Phenicia; they must have forgotten Palestine, settled by colonists from Mesopotamia; they must have forgotten England—the Anglo-Saxon race and blood; they must have forgotten our own land—a land settled every where by colonists and emigrants—and yet, not a land that has deteriorated from what our fathers were; nay, they must have forgotten Australia, a land colonized under the worst auspices that the world ever saw, and yet promising soon to take its place among civilized and Christian nations. Such things might teach us, at least, that there is no *essential* tendency to barbarism in emigration; or, that there might be some spirit infused to counteract these tendencies, and that it is possible for a people who 'change their sky *not* to change their principles' for the worse, but to grow better.

But, barbarism at the West. Is there no 'salt' there to

preserve it? Is there nothing on which the eye of cheerful faith may repose? Is there no ground of hope that it will be a land of refinement and of civilization? Is there danger that the dwellers there will go back to the condition of savage tribes, and that all the change produced has been to expel the aboriginal barbarians to make way for barbarians made out of the degenerate descendants of a Christian people—more formidable because they have more power and more skill?

Perhaps a western man would hardly consider it courteous to have this question argued at all, but since there is an apprehension of this in some minds, and since this is one of the conceivable types of society any where, it may be proper to make a remark or two on it. (*a*) It is well, then, to reflect on the origin of a considerable portion of that western people. The dwellers there are not those who have come out of the recesses of deep forests; nor are they like the swarms that came out of the northern hive—the followers of Alaric, Attila, Genseric, and Odoacer—and that overspread the territories of the Roman empire; nor is the mass made up of those who have been trained amidst the institutions of despotism, or debased by a grovelling superstition. The ruling mind at the West, is the *American* mind: and there is not a college or an academy at the East; not a theological seminary, a law school, or a school of medicine; not a church, a county, or a town, that has not a representative there—and there with all the notions of liberty, and with all the impressions of the value of learning and religion in which he was trained, deeply engraven on his heart. (*b*) Again: They are united with us as one people, and that not in a sense that is constructive and metaphorical, but in a sense that is in the highest degree literally true—in a sense far more literally true than could have been said of the inhabitants of the old thirteen colonies. If we have any arts at the East, they are their arts also; if an invention is struck out here, it becomes theirs as soon as it does ours; if there is any thing that essentially tends to refine and elevate us, it tends to refine and elevate them also. In the time of the old thirteen colonies, it was impossible to strike a chord that would vibrate instantaneously from Massachusetts to

Georgia, and if a note of freedom was sounded by Patrick Henry in Virginia, or by John Adams in Faneuil Hall, it was long before it would vibrate to the extremities of the country. If there was an invention in the arts, the knowledge of it moved slowly over the land, and if a newspaper was published, it was borne slowly along from place to place. Now, at St. Louis, and New Orleans, and Chicago, and Dubuque, the arrival of a steamer at Halifax is known simultaneously, and intelligence that is to wake up thought, and direct enterprise, is spread in a moment all over the land. On the very morning after the late Presidential election, the results of that election in Western New York, and Maine, and Massachusetts, and Rhode Island, and Connecticut, and Vermont, and Ohio, and Michigan, and Illinois, and South Carolina, and Virginia, and Kentucky, were sufficiently known to determine the question, and to calm down the public mind every where to a state of rest. (c) Again: There is much in existing circumstances in the West, to counteract all the tendencies to deterioration. True, there is a most exuberant soil, and in the exhaustless luxuriance of the country it would seem that there was a temptation to indolence, and to the vices which indolence engenders. And so there might be, if it were not for the stimulus of enterprise and industry just adverted to, and by the fact that the world is open for the productions of the West. What the world elsewhere produces, may be soon theirs; what they produce, may be soon in the market competing with all which is produced on the sea-board. (d) And again: He who argues that barbarism is to be the type of society in the West, must have forgotten the schools and colleges already established there. That vast land is now better supplied with colleges than New England was a hundred years after the landing of the Pilgrims, when Harvard and Yale furnished all the facilities for the education of their sons: better supplied in number, and in the character of the institutions—for a comparison between what the Western Reserve, and Marietta, and Illinois, and Wabash, and Galesburg colleges are now, and what Harvard and Yale were then, would be any thing but flattering to the latter. But, I need not argue this point farther. He who has travelled over the

West, and seen only evidences of deterioration, or had his mind troubled with the apprehensions of barbarism, must have selected not the ordinary routes of travel, or must have discerned the process of it in something that would not strike an ordinary traveller, or must have gone with erroneous anticipations, or must have been in a discomposed and melancholy state of mind. That the traveller *may* find things sad and alarming, may be true; that he may find things unlike what he may have been accustomed to, is more than probable; but he will not wander among savage hordes, or find that he has gone beyond the abodes of civilized men. I confess that a man must have travelled with far different feelings than mine, and must have looked at things from a different point of view, to have seen the evidences of barbarism there. Villages of beauty that will compare with any at the East; cities of more bustling activity than most of those on the Atlantic slope; colleges much in advance of what our most venerated institutions were a hundred years after they were founded, and that will compare favorably with them now; churches that will vie with those at the East—and the latest inventions in agriculture, in navigation, in the arts as familiar there as here, argue any thing but deterioration and barbarism.

(2.) Is infidelity to be the characteristic of the West? There can be no doubt that the hopes of infidels have been much concentrated there. It was natural that they should be. The *argument* on the subject of the divine origin of Christianity, may be regarded as well-nigh complete; and the hope of extinguishing Christianity by *persecution* is at an end. Whatever laurels there were to be won in the field of argument by infidelity, have been gained; whatever glory there was in persecution, has been secured; whatever honor was in reserve for men like Nero and the Duke of Alva, has been conferred; and whatever triumph there was in attempting to prove that miracles could not be wrought, or in sneering at Christianity, has been already achieved. If infidelity is to make progress in the world, it is to be by the heart rather than by the understanding; by secret influences rather than by open controversy; by detaching men silently from the faith, rather than by driving them from it by force. For that great and last expe-

periment, if that was contemplated, it cannot be denied that the great West in our own country offered the most inviting field that could be desired. Vast almost without limit; rich in its soil beyond comparison with any other portion of the world; inspiring hopes of wealth such as the world has never seen, except when the Spaniard came formerly to the new world, and now when the gold of California has inspired still more brilliant hopes; society torn from its roots; multitudes detached from all the old associations of religion, and released from what were galling restraints of piety and virtue in the place of their birth; great numbers from all parts of the world thrown into a land without churches or schools, and extensively without the restraints and the sacred influences of the Sabbath; society to be reorganized of such materials as might happen to be collected in any particular place; a population outstripping all the means of grace—in such a state of things, it was natural that infidelity should hope there might be found at last the field of its triumph.

But the result—what is it thus far? What is it likely to be? That there are causes of solicitude enough to awaken the mind to watchfulness and prayer, I shall not deny; but he must have looked at the West with a different method of reading its destiny from mine, if he believes that open infidelity, either in the form of Atheism, or Deism, or Pantheism, is to be the prevailing form of society there. For (*a*) The mass of those who go there are men whose minds have been strongly imbued with some sentiments of religion on their native soil; and, whatever those sentiments are, there is no part of the world where they will be likely to be developed with greater vigor or power of growth. They are not colonies of Atheists and infidels, who go to people the Western world. Most of those who have gone, and are going, have been trained up in connexion with those forms of religion which take the deepest hold on the human soul, and which are the last to die out by neglect, or by any counteracting influence. The Puritan sentiment, as an element of conduct, never soon dies away, and is the least likely of all the principles which influence men to yield to opposition; to be displaced by counteracting influences; to detach itself from

the minds of advancing generations. The mass of Germans who emigrate to the West, are religionists, and are in their original temperament too immovable to be organized into new associations of professed infidels. The Hollander is a friend of religion, and of that form of it that has been most identified with liberty. The Romanist retains his religion as an active principle wherever he goes. 'He changes his sky, but not his mind, when he crosses the ocean,' and the power of the priest lives and lingers long after he leaves the cathedrals, and relics, and consecrated burial-places of the old world; and more than one generation must pass away before his mind will be wholly prepared for the purposes of infidelity.

(b) Again: One of the most striking things at the West is the *religious* development, in some form. There is not there one great denomination of *infidels*; there are many sects of *Christians*, with all the old opinions ever held in any age of orthodoxy or heresy, mingled with all the new forms of opinions to which crossing and re-crossing those sentiments will give rise; with all the ancient names known in history, and numberless names unknown to the rest of the ecclesiastical world;—a spirit of *sect-making* where there is the slightest difference of opinion, and a carrying out of the spirit of independence in appointing a preacher in every place for each one of these sects, and organizing a church on the principle that there is to be as little as possible of a spirit of generalization. A traveller finds the small village to be the seat of a dozen such sects;—amidst them all he would probably not find even a pretended organization of infidels. (c) Again: The books that are read there are not infidel books; the books that are sought are not infidel books; the books that can be most readily circulated are not infidel books. With all the corrupt and unbelieving tendencies of the natural heart of man, and with all that has ever grown up in the West hostile to evangelical religion, no organization of infidelity at the East could vie with the Bible Society, and the Tract Society, and the Sunday School Union in circulating books; no amount of wealth embarked in such a 'book concern' could give a distribution to Paine and Volney equal to that which can be given to the Pilgrim's

Progress, and the Saints' Everlasting Rest. And (*d*) as a matter of fact, the organizations that have been formed for establishing infidelity at the West, have had so little vitality; have found so little to sustain them there; and have impinged on so many fixed principles, or so many forming opinions, that not one of them lives. Infidelity never found a place more favorable for developing its nature, than New Harmony. If a new country, and an unformed state of society, and an ample field, and a land of richness, fertility and beauty, and talent in the founder of such an association, could ensure success, that was the place where it might be anticipated that there would be the permanent centre of a vast organization of men without God. It is 'situated on a broad and beautiful plateau, overlooking the beautiful Wabash, surrounded by a fertile and heavily-timbered country, and blessed with an atmosphere of health.' It had been prepared by a colony calling themselves *Economists*, who had erected substantial edifices, who had laid out their grounds with beautiful regularity, and who had established there a botanic garden. It was cultivated by them for ten years—and then, by purchase, passed into the hands of infidels—to be a model school of unbelief; a better Eden than the first—where men might live in a community without the Bible, and without a Sabbath, and without God. It was proclaimed that the 'promise of never-ending love in marriage was an absurdity; that children should become no impediment to separation, as they were to be considered members of the community from their second year; that the Society should have no professed religion, and that all temporal possessions should be held in common. On one night of every week, the whole community met and danced; on another, they united in a concert of music; the Sabbath was devoted to philosophical Lectures.' But all in vain. Dissension insinuated itself among the members; one after another dropped off from the community, and the scheme was abandoned. The plan had failed, for there was no sympathy for such an enterprise, and the failure of the scheme was a proclamation to the world that infidelity is not the type of society which is to prevail at the West. So the last of the Mormons is disappearing there.

Their beautiful temple is in ruins. The enterprise has failed, because the people of the West do not choose to have their land studded over with infidel institutions.

(3.) Is Romanism to be the prevailing religion of the West? So, many travellers there report to us; so one large portion of the world hopes; so another fears. And these reports, and hopes, and fears, are not unnatural. From the eyes of even the most faithful and sanguine of the Papal Church it cannot be concealed that in the old world its days are numbered, and that the ancient institution is tumbling to ruin. It has aspired to universal conquest; it early saw that this land must be secured or that its hopes would be at an end; and the events of the last few years have not diminished its sense of the importance of subjecting our country to its sway. The plan was early laid, and there *was* a time when the issue might have been doubtful. When, long before the Alleghanies had been crossed by moving masses of Protestant emigrants, they had formed their *cordon* of ecclesiastical posts, and had seated themselves at Du Quesne, and Detroit, and Prairie du Chien, and Dubuque, and Kaskaskia, and St. Louis, and Gallipolis, and St. Genevieve—designing to secure all that land as subject to the Papal power, who then could have doubted that their plans were laid with wisdom? Who could have failed to admire the sagacious policy of the Jesuit? There are those that feel that the danger is not passed, and it is not to be denied that there is enough to awaken apprehension; just enough to be a healthful stimulus to arouse the friends of evangelical religion to do their duty. But he must read the destiny of the West different from what I have ever been able to do, if he supposes that that expiring power is to renew the vigor of its youth in our land. I look at such facts as these—which your patience will not allow me to enlarge upon: (*a.*) The character of the priesthood of that denomination, for learning, for public enterprise, and for the other needful qualifications to affect the *American* mind. A clergy to have power in this land, must be of the people; must have a large share of American feeling; must enter into all our notions of civil liberty, and mental freedom; must fall in with all that can be properly called the *devel-*

opment of the principles of the declaration of Independence—with all that was properly represented at Jamestown, on the Rock at Plymouth, or when the great Quaker laid the foundation of Pennsylvania. But a foreign clergy; educated with foreign notions; never assimilating with the American mind; never making books to affect the American mind as such, what can they be expected to do? Beyond the limits of their own denomination, what Catholic priest makes a book that tells on the American mind; what one preaches so as to affect the American mind; what one expects to make his way except as the religion sustains itself in Italy and Spain? What man will point me to an elementary book in education, in morals, in jurisprudence, in history, in theology, in the exposition of the Scriptures, from the multitudes of the Catholic priesthood in this land, that is adapted to mould the American mind? Where, beyond the limits of those who come to us from abroad, do they make any impression?

(b) I look at the relative position which they now occupy, compared with what they once did in our own land. We are astonished at their growth. We forget that the Protestant growth is vastly greater. We are alarmed at their numbers when we are told, in their almanac, that they amount to a million and a quarter. We forget the twenty millions of Protestants. We are alarmed when we are told of the number of their churches. They report nine hundred and sixty-six. Protestants number theirs by thousands. We are frightened by the number of their priests. They report eight hundred and seventy-three 'in the ministry,' and one hundred and fifty-three 'otherwise employed.' Protestants number some twenty thousand. Once, the strong towns were theirs—Pittsburg, and St. Louis, and Baltimore, and the whole West where to choose. A few years since, in a popular vote in St. Louis, they could poll two to one to the Protestant population; now two Protestants could cast their votes where one Roman Catholic could. The traveller at the West finds already a few decaying or dilapidated towns. They are strange anomalies in that new world—but there they are—seats of former Catholic power—selected to control the nation—and proofs, after all,

of a singular want of sagacity. There are Cahokia, and Kaskaskia, and Gallipolis, and St. Genevieve, and Prairie du Chien, bearing French names, and indicating their origin, standing in strange contrast with the smiling villages, and the splendid cities around them. Meantime there have sprung up Cincinnati, and Louisville, and Chicago, and Milwaukee, and Galena, and Peoria, and Quincy, and Madison, and—a thousand other places where the Catholic religion never had the ascendancy, and never will. It is, also, a significant and instructive fact, that according to the Catholic Almanac of the present year—a work generally recognized as safe authority in the statistics of its Church—there has been no increase in the dioceses of Baltimore, New Orleans, Louisville, Boston, Philadelphia, New York, Charleston, Mobile, Detroit, Vincennes, Natchez, Pittsburg, Little Rock, Milwaukee, Albany, Galveston, and Buffalo. ‘The only green spots in this wide-spread desert,’ to use the language of the Freeman’s Journal, ‘are the Dioceses of Cincinnati, Dubuque, Nashville, Chicago, and Oregon.’ According to the same authority, the total *decrease* of Catholics during the year, has been one hundred and nine thousand and four hundred:—and that in a country where during the year ending Sept. 30, 1847, the number of foreigners arriving in the U. States was more than two hundred and thirty thousand (239,270). (c) I look at their colleges and schools. They report indeed, in the whole land, thirty-four literary institutions for young men, seventeen of which are colleges; eighty-six female academies, twenty-three male religious institutions, and fifty-eight female religious institutions. But there is a question lying back of all the estimates of the *numbers* of such schools and colleges, of material bearing on the final result. It is, whether such schools are adapted to form the American mind, or, which is of as much importance, whether they will long be *regarded* as adapted to that end. Success in these schools, beyond the limits of their own denomination, or as designed to act on the public mind at large, must depend on their being able to keep up the impression that their schools are *superior* to Protestant schools. Now, whatever may be the cause, and whatever may be the truth on the sub-

ject, there is, undoubtedly, a great change taking place in the public mind in regard to those schools. There is an impression gradually and firmly gaining ground, that the instruction in those schools, as mere literary training, is less thorough than in Protestant schools; that foreign priests, Jesuits, and nuns, are not the best qualified to train American youth; that the design of all these establishments is to make converts to the Catholic faith; that there are branches of knowledge of great importance for an American youth, which cannot be imparted in those schools; that a Catholic teacher cannot consistently give a correct history of our own country, explain the principles which brought our fathers to these shores, or defend those which have gone into our freedom; and that there is no branch of science or morals that will be taught in those schools, that will not be so taught as to be made designedly subservient to the Roman Catholic faith. In a memorial, addressed by the Roman Catholic archbishops and bishops of Ireland to the British government, on the proposal of the government to establish in Ireland a certain number of colleges for education in the various branches of secular learning, to be open indiscriminately to young men of whatever church or denomination, they say in so many words: 'That the Roman Catholic pupils could not attend the lectures in history, logic, metaphysics, moral philosophy, geology, or anatomy, without exposing their faith or morals to imminent danger, unless a Roman Catholic professor should be appointed for each of the chairs.' It is so, whether in Ireland or in the United States. As these sciences would be taught, if taught as they should be, they could not be made to support the Roman Catholic faith:—and this being so, the conclusion is coming rapidly to be reached by American minds that these sciences will *not* be taught in their true nature and thoroughness in Roman Catholic schools. There is no conclusion which the public mind is more *likely* to reach, than that, for all the purposes of an education adapted to the wants of an American citizen, the schools taught by these foreigners are inferior to those taught by the Protestants of our own land. Where is there a Jesuit institution in the United States, or a Roman Catholic institution any where,

that dares to give to its pupils a true history, or a true account of the condition of North and South America; or that dares go back and trace the history of New England and Mexico? In what Catholic seminary has it ever been told, or will it ever be told, why the one smiles in beauty, intelligence, and peace, and the other is sunk in ignorance, and shrouded in gloomy superstition? (*d*) I look again at the obvious and palpable mistakes which the Roman Catholics are making every where in their attempts to spread their religion in this land, and the vast waste of monies in their plans. There are two methods of attempting to spread religion in a country like this. The one is, by building magnificent and costly cathedrals; by erecting convents; by fitting up public places of worship in a manner adapted to make an impression on the outward senses of mankind:—the other is, by taking the money which would thus be expended, and sending out living teachers of religion, and distributing tracts and books, and seeking to rear the temples of religion in the hearts of men. The one is that pursued by the Roman Catholics; the other by this, and by kindred Protestant societies. The one may be adapted to perpetuate a form of religion in Spain or Portugal; the other is that which is fitted to free, thinking, intelligent mind. The Jesuit deposits a hundred thousand dollars in the walls of a cathedral—and there it remains, happily, without use, for ever; the Protestant commissions a host of missionaries, sends out an army of colporteurs, establishes a large number of Sunday schools, and distributes the word of God in the families of a new state of the Union. As we love Protestantism, and as we would rejoice in all the indications that the days of the Papacy are numbered, and that it is not to spread over our land, we should rejoice at the laying of the foundation of any costly pile by the hands of Jesuits—for we may be sure that *that* money at least will not make converts to the faith which it is designed to support, and is a new indication that this religion is not to spread over this land. For we may be certain in regard to this and to all other forms of religion in this land, that *none* will succeed here which does not make its primary ground of appeal the reason, the conscience, and the

sober sense of mankind ; that the way to spread religion here is not by processions, or genuflexions, or pomp and show ; that mitres and crosiers lose their charms when men leave the old world ; that there are elements in our national character and principles which will not be met by what is adapted to Portugal or Spain ; and that the victory here is to be awarded to those who can do most to enlighten the public mind, diffuse farthest the word of God, maintain most steadfastly the right to the free exercise of opinion, and do most to make men feel that they are directly responsible to their Maker. Strange indeed would it be, if with our Protestant eighteen or twenty millions of people ; with our eighteen or twenty thousand Protestant clergy ; with our common schools all over the land ; with the universal sentiment that the Bible is to be read by every man that chooses ; with the whole system of Sunday schools ; with a Protestant population increasing in a ratio with which no immigration can compete, and with all the probability that the foreigner or his children will amalgamate with us, and silently lay aside his reverence for institutions based on ignorance, and adapted to despotism, we cannot compete with a priesthood of a thousand in number, and with all the appliances that they can use to move the American mind.

III. I proposed, in the third place, to consider the *practicability of securing the ascendancy of evangelical religion in the field which we have surveyed.*

The object aimed at by this Society, in connexion with other similar associations, is, to bring that western mind under the influence of evangelical religion, primarily, and mainly by *preaching*. But to see more distinctly the purposes aimed at by this Society, and the ground of its claims to the public confidence which it now enjoys, and the much higher public confidence which it desires, and which it seems to me it deserves, there are two or three remarks which it is proper to make here.

Christianity, in its power over a people, may be contemplated in the following respects, and in reference to each of them some peculiar measures or organizations are to be adopted. (a) One is in respect to places where it

is already established; where it has the popular belief in its favor; where it has long prevailed, moulding the public mind, giving shape to the public taste, controlling colleges and schools, recognized in the laws, and in popular feeling associated with the intercourse of social life, with marriage customs, and with funeral solemnities—as in New England, Scotland, England, Germany. Religion there is not a tree just transplanted, or the germ of the acorn that has just sprung up, it is an ancient oak that has struck its roots deep, and that has stood through many winters, and that defies the storm. In such cases it requires the education of pastors that shall be fitted to secure these advantages, and to transmit these institutions unimpaired, to future times. Or (*b*) the effort to extend and perpetuate religion in the world, may be contemplated in its reference to heathen mind—whether that mind be partially civilized, and connected with semi-civilized institutions, as in China or India; or as migratory and wandering, as among the Tartars, and many of the Indian tribes of America, or many of the tribes of Africa; or as sunk in indolence, effeminacy, and stupidity, as in many of the tropical islands. Here, it is evident that peculiar organizations are demanded, requiring a wisdom in conducting the enterprise of Foreign Missions, which would, in other spheres, be fitted to manage the affairs of state. Or (*c*) it may be contemplated in its application to mind in a colonial state; forming new states or empires; detached from old fixtures and associations, and forming new combinations.

It is this last, to which the American Home Missionary Society has reference:—mind, such as I have endeavored to describe in the former part of this discourse. To see what is to be done, it is necessary to have a clear view of what that mind would be, and do, if nothing were done from abroad—if it were left to develop itself under the influences in which it is found in the great West in our own land. And to see this it would be necessary to be able—what perhaps no human sagacity could do—to see what in a course of years, or of centuries, would spring up as the result of the elements assembled there. It is with reference to the modifications of old opinions which would

be the result if thrown together in those circumstances ; to the new combinations of ancient thought and opinion which would be formed there ; to the effect of being detached from the safeguards of virtue and religion in the older portions of the world ; to the probable success of demagogues and ambitious teachers of religion ; to the effect of a prevailing and controlling desire of gain in the richest part of the world ; to the effect of the circumstances in producing relaxation from wholesome restraints, and a casting off of the bonds of virtue ; to the effect of transplanting society without its roots ; to the effect of excitement from the new schemes of gain that might be presented ; to the effect of a very scanty supply of schools, and colleges, and books ; to the effect produced by a great amount of leisure time, to be spent in idleness, amusement, or dissipation ; and, perhaps more than all, to the effect which would exist among a people where, at the start, the results of the highest discoveries in science, and inventions in the arts were at their disposal, abridging human labor, making communication easy and rapid, and opening access to an amount of productions which no other land ever produced, to a ready market.

It is such a population, in such circumstances, that this Society proposes to influence by *preaching*. But, there are some things also, which I wish to say in regard to this preaching.

The first is, that it is not every *kind* of preaching that is contemplated. The kind of preaching is as definite as any other part of the work to be done. There are preachers enough in the West, such as they are ; there are Buddhist priests enough in China, and Brahmins in India ; there are Popish priests enough in Spain, and in Italy—and there will soon be enough of them in all the new states of our Republic, if their coming is not forestalled by a better ministry. It is not a question, then, in regard to that land, or any other, whether there shall be an abundance of ministers of religion or none ; it is, whether there shall be just enough and not more than enough, whether they shall be intelligent or ignorant, whether they shall depend on preaching for success, or on processions and genuflexions, whether they shall nourish an intelligent Christian-

ity, or a miserable and debasing superstition. You have only to make any people debased, ignorant, and superstitious in any part of the world, to cause a certain class of ministers of religion to be multiplied like the frogs of Egypt. It is intelligent Protestantism only which diminishes the number of the ministers of religion, and the expense of maintaining them. I said that there are preachers enough at the West, such as they are. In twenty counties of the southern part of the State of Illinois, a few years since, it was ascertained that, embracing preachers of all orders, there was one for every three hundred of the entire population. I need not say that it is not such men as most of those preachers are; that this Society seeks to send forth. A Home Missionary of this Society is, or should be, and usually is, a man of a strongly-marked character. He is an educated man, having enjoyed the best advantages of our literary and theological Seminaries. He is himself a friend of education, and will be a patron of colleges and schools. He is a man who will himself possess a library, if he can, and who will aim that there shall be a library in every neighborhood. He is a man who will be an advocate of temperance, and a patron of every institution of benevolence. He is a man who will make his appeals to the reason and consciences of men, rather than to excited feelings. He is a man qualified to guide public opinion, and to grapple with thinking minds, and to show them that Christians are not necessarily fools. This Society regards western mind as needing a high order of educated intellect as really as that in the East, and would feel that of two men, one of whom should have a strong and well-cultivated intellect, and the other of whom should sink below mediocrity, he of humbler endowments should find his place in some city or country parish in the East;—his more gifted brother should receive a commission to go beyond the mountains.

Another remark which I take the liberty to make, under this head, has respect to the class of mind that the Society expects mainly to affect at the West. The patrons of this Society are not without their own views of what constitutes truth, and of the doctrines which are to be promulgated. It does not expect to occupy the whole field, nor

does it expect to exclude other denominations of Christians. It aims, indeed, to send the gospel, as it understands the gospel, as far as in its power, to all ; and would preach it, if it could, in every log-house beyond the mountains. It cannot be denied, it need not be denied, that the form of Christianity which it seeks and expects to propagate, is that which has been much spoken against in this world, and known now as the Calvinistic form, and that it expects to make its way because there are minds in every community that are likely to embrace Christianity in that form, and because it is presumed that the more mind is elevated, and cultivated, and brought into connexion with colleges and schools, the more likely it will be to embrace that form. There is a class of minds in every community which will be disposed to look with favor on those views ; which will be influenced by the arguments by which those views are defended ; which will, of themselves, so interpret the Scriptures, and which will be led to those conclusions by their own reflections. Whether the different theological systems in the world are, or are not, the result of some original peculiarity in certain classes of minds, it is undeniable that there *are* certain classes of minds more disposed to certain views than to others, and that in certain systems they find what is congenial to their modes of thinking, and to the views which they take from the points where they stand. In the Roman Catholic communion, it has always been presumed that there would be a great variety of opinion, and that if there were minds disposed to the doctrines of the Jesuits, there would be also a class disposed to those of the Jansenists, and the boasted 'unity' of the Church is preserved by yielding to this diversity of view, and by conceding, in fact, as great a diversity as there is in the contending sects of Protestants. Among Protestants, with no greater violation of real union, the same thing has occurred by the fact that a great variety of denominations has sprung up, and that men of peculiar views will be likely to unite together, while, at the same time they yield this liberty to others, and maintain a common Christianity, and a common charity. We think that the class that will favor the Calvinistic views—the essentially *Puritan* views—is

never a small class, and that it will be likely to be increased just in proportion as we can send forth an educated ministry, and can promote the cause of sound education and true mental philosophy in the land. We will not undertake to say whether John Wesley could ever have been a Calvinist, but we can say that Jonathan Edwards could never have been any thing else, and if there be a mind in any community formed like that of Edwards, we anticipate that it will embrace those views. Further: To a large extent, the colleges in the land are, and will be, Calvinistic institutions, and the educated mind of the nation will be in a considerable measure imbued with those views. The first college in our country, and the third, and the fourth, were such institutions, and a large portion of all in the land maintain the same character now.* And further, to a great extent thus far in the world, the friends of Calvinism have been found among the educated and thinking part of mankind, and among the sternest and firmest friends of liberty. Whatever may or may not be true of other modes of belief, it is not true that the system of faith which we seek to propagate, has been diffused by attempts to excite the passions of men, or by appeals to the authority of the Fathers, or by leading men to confide in their own goodness, or by veneration for the relics of saints, or by forms and ceremonies, or by tradition, or that it has shown any particular propensity to attach itself to the State as an established religion. The appeal, in maintaining its doctrines, has been to argument, and men have been convinced because they could no more help being convinced, than they could of the truth of a proposition in geometry; and we expect that the same thing will still occur. We anticipate, whatever may be the cause, that just in proportion as we can found schools and colleges; establish Sunday schools; send out an intelligent and educated ministry, and diffuse copies of the Bible, there will be found a class of minds disposed to adopt and maintain those views—and that the ratio will be increased as we multiply these means. We anticipate, in making our appeals to the sober sense, the reason, the conscience of

* Twenty-six of the whole number.

mankind, that such appeals will be followed by the establishment of churches of the Presbyterian and Congregational orders, doing for the West what the same kind of churches have done for the East.

We are not so presumptuous, nor do we take such views of human nature, as to suppose that the *entire* mind of the West, or of any other portion of our country, will be found to embrace these views. There are reasons which could easily be stated, why no such result is to be anticipated. But we *do* expect that a considerable portion of the educated and ruling mind will embrace these views; and we do believe that the right way to attempt to influence the heterogeneous mind of the West, as of all other mind, is to carry forward our efforts by making *preaching*, of as high an order as possible, the primary thing; and by connecting with that the influence of colleges and schools—the diffusion of the Bible and of the best books that sanctified mind has produced in all the languages spoken at the West. And we do anticipate that this plan, in connexion with other evangelical efforts, will, with the blessing of God, yet save the West.

There is not time to state the grounds of this opinion at length now. It would be found partly in the arguments already submitted that there is no reason why barbarism, infidelity, or Romanism, should reign there. It would be found partly in the fact that a great portion of what is now the ruling mind of the West has been trained under the best Christian auspices, and is favorable to the best influence of religion. It would be found partly in the fact that all the colleges in the West are Christian colleges—not one of them having been founded to maintain or propagate infidelity. It would be found partly in the remarkable success which has attended all the efforts to spread evangelical religion there—a success unequalled by any amount of similar efforts in any other age or portion of the world. It would be found in the facilities for affecting the public mind in this age—in the power of the press—the power of steam—the power of the telegraph—the power of business ties binding all that West to the East—making our land one, and all tending to make the West what the

East is. It would be found mainly in what we believe to be the designs of God.

As one of those means for securing the ascendancy of evangelical religion at the West—more important, in my apprehension, than any other—the American Home Missionary Society stands before the American people, presenting itself for their patronage and prayers. We need not undervalue any other agency, but we know what the influence of the missionary of this society will be. We are in no doubt as to what he will attempt to do; we have no doubt of what he will do. On the prairie, in the almost unbroken forest, in the village of log cabins, or in the city, we know what will spring up around him. There will be, as soon as possible, a neat house of worship. There will be a Sunday school. There will be a common school. There will be a Temperance Society, and an effort to supply every family with a Bible, and with a Christian literature. There will be preaching that will gradually more and more, though perhaps repelled at first, attract and hold the educated and the thinking portions of the community, and that will not be unattractive or unconvincing to the masses of men. Associated with others, the missionary will be found engaged in laying the foundation of academies and colleges, destined to send forth healing streams long, long after he himself, worn out with many toils, shall have gone down to the grave.

The Home Missionary Society is one of the most *comprehensive* of all agencies ever employed to affect and benefit mankind. Without undervaluing any other means of influence, and without seeking a comparison with any other society, yet it secures within itself what *all* other benevolent societies are endeavoring to do; and though it does not wish to operate without them, yet it embodies within itself the *germ* of them all, and no one of them could live and accomplish its ends, without that which is primary in the purposes of this Society. It relies on *preaching*—preaching as the first thing, and the second thing, and the third thing:—preaching, Christ's great ordinance for the conversion of men, and the means of redeeming the world—for the great commission of the Church is, 'Go into all the world and *preach*.' Mark xvi. 15. Around

the devoted and intelligent preacher every thing else that is good will spring up ; without him no other agencies that men can employ will secure the end in view. It is a glorious thing to circulate the Bible ; it is noble to send out Tract distributors ; it is a great and good work to establish Sunday schools, and to commission temperance agents, but all these things are embodied and expressed in the purpose to fill the land with pastors 'after God's own heart,' and all will find in the success of this Society, the most certain pledge of their own.

The work contemplated by this Society, in unison with others, is among the grandest undertakings ever conceived by man. It pertains to the future—the far distant future. It has respect to our country—our whole country. It looks out on all this broad land—this rich inheritance which the God of our fathers has committed to this generation, with a purpose to make it what it should be. It spreads its wing over all those vast prairies—over all those now almost unbroken forests—over all those places where will soon be busy marts of commerce, and bustling cities and towns ;—over all that territory which our fathers secured by their perils and their sufferings, and all that which in our own times has come into our possession by conquest and by purchase. It seeks to make this a Christian land throughout—such a country that it can be, and ought to be, loved by God and man ; to make it, as it is destined to be a leading power among the nations of the earth, a power whose influence shall be always peaceful and pure ; to show to other people the spectacle of one Christian nation stretching from ocean to ocean ; to dot it over with churches, and colleges, and schools ; to exhibit to the world its hundreds of millions of freemen, governed by law, and with no armed men to restrain them ; to create such a public conscience that the decisions of courts shall be always acquiesced in, though millions of capital should be involved ; to form a nation concentrating in its institutions the results of all the struggles for liberty in the world, covering the sea with their fleets, and the land with rich and abundant harvests ;—a nation where there shall be the best application of the principles of Christianity to society, whose voice shall be heard and respected in putting an end to war, and to op-

pression, and to wrong every where. This Society has undertaken to do a leading part in this great work. By the blessing of heaven it will accomplish it, if the Christian citizens of this land can be made to understand their duty, and to appreciate their privilege.

The missionary that we send out, needs a little temporary aid. And it is not much that he needs; it is not much, compared with the value of the work which he does, which he receives. I make no comparison between this Society and any other institution of benevolence in this respect; but this I will say, that no cheaper method of doing the same amount of good has been devised, and that none who value our religion or our liberties, can believe that the amount bestowed on these missionaries is either beyond a just recompense for their toils, or is wasted or lost. The average expense to the Society, during a period of twenty-three years, of supporting a missionary, exclusive of what he receives from the people to whom he ministers, is one hundred and sixty-six dollars a year—including in this average all the expenses of the Society.* The mis-

* The exact average expense for each year may be seen in the following table, prepared by one of the Secretaries of the Society. The tenth column is obtained, by dividing the sum total of the expenditures of each year by the years of labor performed.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commis. the preced- ing year.	No. of Cong. and Mission. Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for ea. Mis- s'y.
1—1826-27	\$18,140,76	\$13,984,17	169	68	196	110	not rep.	not rep.	\$127	\$83
2—1827-28	20,035,78	17,849,22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997,31	26,814,96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929,44	42,429,50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124,73	47,247,60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422,12	52,808,39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627,17	66,277,96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911,44	80,015,76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863,22	83,394,28	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565,15	92,108,94	755	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701,59	99,529,72	810	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522,45	85,066,26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564,63	82,655,64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345,20	78,533,89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413,34	84,864,06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463,64	94,300,14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812,24	98,215,11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904,99	104,276,47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946,28	118,360,12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124,70	126,193,15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,717,94	119,170,40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197,10	139,233,34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925,91	143,771,67	1,019	192	1,510	808	5,550	83,500	178	141

sionary that we send goes often among a poor people, who have their lands to buy, and their forests to fell, and their prairies to break up, and their houses to build, and their wells to dig, and their fences, and bridges, and roads to make, and their school houses and humble sanctuaries yet to rear. He goes often to fields where, as in all new countries, for successive seasons, he, and his family, and his people, may be prostrated with temporary sickness. He goes where it is difficult to procure books, and where for a time he must be deprived of the comforts associated with the idea of an eastern home. We send him too, often, among a people with many prejudices, a people who have as yet much to say against learning in the ministry, and more against Calvinism. Give him time, and he will live all this down. Sustain him a little while, and these prejudices will disappear, and the principles which he holds will diffuse themselves through the community. Lend him for a few years a helping hand, and he will gather around him a people who will build their own churches, and sustain their own pastor, and be in their turn a light and a helper in spreading the gospel abroad:—and as the wilderness and the solitary place where he has gone is made glad, and the desert blossoms as the rose, so on a more distant portion of the wilderness and the solitary place the same blessing diffused shall descend, until the whole land becomes the garden of the Lord.

The Society is constantly appealing to men for their aid. It designs by this service to make an appeal—to avail itself of this method of making its purposes and its wants known. It appeals to those who believe that a vast fertile land like this should not be left without morals and without religion; to those who believe in the downward tendency of human nature, and who would save the land from barbarism; to those who, warned of the evils of infidelity in the old world, would save this beautiful country from its desolating influence; to those who believe that there was occasion for the glorious reformation under Luther, and who would save this fair land from what Spain in the Old world is, and what Mexico is in the New; to those who remember what an intelligent ministry did for New England, when our fathers were driven to these

Western Shores; to those who remember what Harvard, and Yale, and Nassau Hall have done for our country; to those who appreciate in respect to their own hearts and hopes, and in respect to the peace and refinement and intelligence of their own firesides, the value of the evangelical doctrines; to those who have felt the power of the promises of the gospel in opening before themselves the bright visions of immortality, and who would wish that these same blessings should be diffused all over this beloved land.

THE END.

AMERICAN HOME MISSIONARY SOCIETY.

The object of this Society is to assist congregations that are unable to support the gospel ministry, and to send the gospel to the destitute. It seeks and sends forth missionaries; by counsel and pecuniary aid, it encourages the people to help themselves; strengthens feeble churches, gathers new ones, settles pastors; and thus renders *permanent* the institutions of the gospel.

The Society was organized in 1826, by delegates from the Presbyterian, Congregational, Associate Reformed, and Reformed Dutch denominations, and had then in its service 169 missionaries. The fifth year, the number of missionaries was 463—the eighth, 676—the sixteenth, 791—the twenty-second, 1,006. The first year's expenditure was \$13,984—the fifth, \$47,247—the eighth, \$80,015—the sixteenth, \$94,300—the twenty-second, \$140,197.

The *twenty-third* year of its operations is briefly noticed in the following abstract from the last Annual Report, presented May 9th, 1849:

SUMMARY OF RESULTS.

The Society has had in its service the last year, 1,019 ministers of the Gospel, in 26 different States and Territories;—in the New England States, 302; the Middle States, 239; the Southern States, 15; the Western States and Territories, 463.

Of these, 698 have been the *pastors* or *stated supplies* of single congregations; and 321 have occupied larger fields. *Eight* have preached to congregations of *colored people*, 13 to *Welsh* and 25 to *German* congregations; and two to congregations of *Norwegians*—one of them through an interpreter.

The number of *congregations* supplied, in whole or in part, is 1,510; and the *aggregate of ministerial service* performed, is equal to 808 years.

The pupils in *Sabbath schools* amount to nearly 83,500; and subscribers to the *temperance pledge* to 105,000.

There have been *added to the churches* 5,550, viz: 2,706, by profession; 2,844, by letter. Many of the western churches, particularly, have, within a few months, been visited with special effusions of the Spirit. *Sixty-five* missionaries, in their recent communications, speak of *revivals of religion*, and report 1,194 hopeful conversions.

TREASURY.

RESOURCES.—*Balance*, March 1, 1848, \$1,246 55. The *receipts* of twelve months following, \$145,925 91—making the resources of the year \$147,172 46.

LIABILITIES.—There was due to the missionaries, at the date of the last Report, the sum of \$9,535 06. There has since become due the further sum of \$144,181 21; making the total of liabilities \$153,816 27.

PAYMENTS.—Of this last mentioned sum, \$143,771 67 have been *paid*. The remainder—\$10,044 60—is still due to missionaries for labor performed. Towards cancelling these claims and redeeming the additional pledges on commissions which have not yet expired—amounting in all to \$61,340 38—there is a *balance* in the treasury of \$3,849 00.

PROGRESS OF THE SOCIETY.

The receipts of the year exceed those of the last by \$5,728 81. The number of missionaries is 13 greater; and the years of labor performed, 35 more. *Sixty-three congregations* more have been blessed with the preaching of the Gospel; 530 more added to the churches; and 5,500 more instructed in Sabbath schools. This year, the Society has also found the FAR WEST!—and has now two missionaries in Oregon, and two in California.

During the last *ten years*, the advance on the receipts has been \$63,361—or more than 76 per cent. The number of missionaries has increased, from 665 to 1,019; and the years of labor performed, from 473 to 808. This advance has given 303 additional laborers—or six-sevenths of the increase on the whole field—to our Western States and Territories.

A corresponding increase for *ten years to come*, would put at the disposal of the Society more than \$250,000; and under its direction full 1,700 men—and a similar distribution would give a greater number of laborers than are now occupied on the whole field of the Society's operations, to that part of it alone, which is so soon to decide our political destiny.

But why wait ten years? Why may not this progress be made in FIVE? Our territories are expanded—the upheavings in the old world and the rush of emigration from our eastern shores are peopling them—the providence of God and the signs of the Redeemer's coming, summon us to action! An increase of a little more than *twenty thousand dollars* a year, annually, with God's blessing, will secure these results in five years. This is no greater advance than has actually been made, in each of two years within the last ten. An increase of fifteen per cent., on the receipts of the last year, will do it *for the year to come*—will give to the Society an *additional income* of \$20,000. May not this increase be realized? We cannot ask less; nor can we doubt that God would be better pleased with more.

PRESENT RELATIVE POSITION.

In twenty-three years, the Society has been the means of planting the Gospel on all the great lines of emigration and trade, in the West, and also at hundreds of important interior points. Still there is a vast amount of unfinished and neglected work to be done in the *ten states* between the Alleghanies and the Mississippi, as well as in those which skirt that river on the West, for 1400 miles, from Minnesota to Texas.

Immigration is fast increasing the amount of this work and multiplying its difficulties. The prospect now is, that the immigrants from abroad, in 1849, will average 1,000 every day, throughout the year. These might, at once, settle FIVE NEW STATES, with a population sufficient to entitle them to admission as states to the Union, and to elect five representatives and ten senators to Congress.

While these facts call for a far greater activity of Home Missions on our former field, we have *new* trusts committed to us on the South and West. NEW MEXICO exhibits the novel spectacle of a Spanish race not shielded from Protestant efforts by the power of government. The migration to the PACIFIC, also, by its amount, its causes and the character of those who go, foretold: that a vigorous and enterprising nation will soon be there, furnished from the start with all the requisites for a state of high civilization. Meanwhile, all convulsions in other lands, all facilities and progress of commercial intercourse result in multiplying our connexions and increasing our influence abroad.

From such considerations, it is manifest that Home Missions no longer refer to a few hundred thousands on our frontier, but in their bearings, become in fact and on a grand scale, MISSIONS TO ALL MANKIND, and should command a corresponding degree of interest and support.

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